

RAMPHU MATH SAHA

ADVERTISEMENT.

This volume exceeds the second, numerically, by fifty-six pages; and, materially, in proportion of, at least, one hundred and sixty, from the close printing adopted at page 249: a circumstance which will account for some delay in its publication. As time throughout many countries of Asia, is the chief criterion by which distances are ascertained, the hour of departure from one stage and of arrival at another, is, in general, noticed with minute accuracy; and that future travellers may furnish their private stores accordingly, the principal articles of food at different places, are particularly mentioned,—some stages abounding with those which others altogether want. In a few copies the reference to Plate LVII (View of the mountains near Isfahán) has been omitted; it should have occurred in p. 41, line 5, after the word "right." And in p. 500, line 2, after "appearance," should have been a reference to the View of Tosiah, Plate LXXX. The Turkish names of places between Kárs and Scutari are given from a list obligingly communicated by Mr. Pisani, chief Dragoman to the British Embassy at Constantinople.

Crickhowel, Brecknockshire:

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(10/5)

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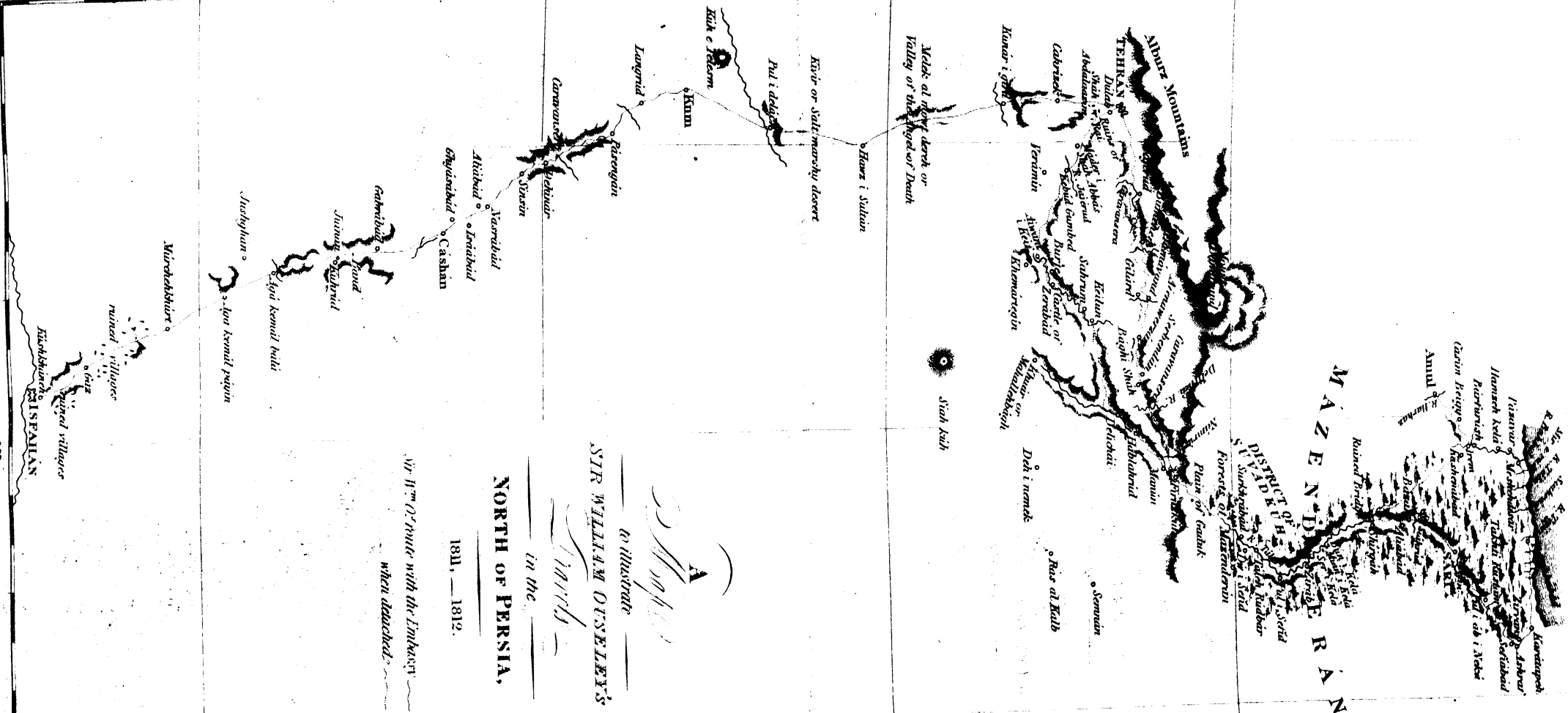
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CASPIAN SEA



TRAVELS
IN VARIOUS COUNTRIES OF THE
EAST;
MORE PARTICULARLY
PERSIA.



*work wherein the Author has described, as far as his own
Observations extended, the State of those Countries in*

1810, 1811, AND 1812;

and has endeavoured to illustrate many subjects of

ANTIQUARIAN RESEARCH,

*History, Geography, Philology and Miscellaneous Literature,
with extracts from rare and valuable Oriental Manuscripts.*

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**MAJESTY'S AMBASSADOR EXTRAORDINARY AND PLENI-
POTENTIARY AT THE COURT OF PERSIA.**

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TRAVELS
IN VARIOUS COUNTRIES
OF
THE EAST.

CHAPTER XIII.

*Account of Ispahán or Isfahán, and of the River Zendebrúd,
according to Eastern writers.*

BEFORE I record the transactions which immediately followed our arrival at *Isfahán*, or describe any of the objects noticed there, it seems necessary that I should examine the information given by Eastern writers on the subject of this celebrated city; having previously remarked, that while, in conformity with modern pronunciation, the name throughout my pages generally appears *Isfahán* (ایصفهان),

yet it is more properly *Ispahán* (اسپهان), or, according to the strictness of orthography, *Asp-hán*, *Aspahán*. That this represents the ancient *Aspadana*, although placed by Ptolemy, in Persis, (Lib. VI. c. 4, As. tab. 5) can scarcely be doubted: of their identity the excellent D'Anville (Geogr. Anc.) was convinced; and his opinion has been adopted by De la Rochette and Barbié du Bocage⁽¹⁾.

The name written *Spahán* (or *Sepahán*) thus  occurs three or four times in the *Bundehesh*, an extraordinary *Pahlavi* composition, of which I was so fortunate as to procure a well-written copy from one of the *Parsís* or Fire-worshippers at Bombay. M. Anquetil du Perron, who with considerable ingenuity and accuracy translated the *Bundehesh* into French, restricts its antiquity to the seventh century; although he regards it as a compilation formed from *Zend* originals, older not only than the Christian era, but probably than the victories of Alexander⁽²⁾.

The next work, according to chronological order, wherein I have found notice of *Isfahán*, is the "Book of Conquests," that valuable record quoted (see Vol. II, p. 312) as the

(1) See M. de la Rochette's map "*Indiæ Veteris*," &c. which I have already noticed with due praise, (Vol. II. p. 174); and the Geographical "*Analyse*," &c. subjoined by M. Barbié du Bocage, to the "*Examen Critique des Historiens d'Alexandre*" of Baron de Sainte Croix, (2d edit. Paris, 1804, p. 317).

(2) "Le mont Bakhtan est dans Sepahan." See "*Zendavesta*," Tome. II. p. 368; and p. 393. "Le Khrei roud a sa source dans Sepahan," &c. See also p. 337 and p. 338, concerning the antiquity of the *Bundehesh*.

Tārīkh or chronicle of EBN AASIM of Cúfa, who flourished in the eighth century, soon after Persia had yielded to the *Muselmán* arms, of which he has traced the progress and success. This author describes *Ispahán*, *Spahán*, or *Isfahán*, (for it is so written in different copies) as furnishing twenty thousand men, to the army which assembled and fought in the great battle at *Nihávend*, (or *Nuhávend*) against the forces of OMAR the Arabian *Khalifah* in 641⁽³⁾.

About this time, as we learn from TABRI (an historian of the ninth century), HURMUZA'N, a Persian prince and general, considered *Ispahán* as the head; *Párs* and *Kirmán* the hands; and *Hamadán* and *Raj* as feet of the empire⁽⁴⁾; but *Spahán* is

.....

(*) On this occasion the Persian army consisted of one hundred and fifty thousand men, *suvár u píadah* (سوار و پیاده) horse and foot, selected from different parts of the empire, according to EBN AASIM's account, in the following proportions. *Rai*, *Semnan*, *Dámeghán* and the neighbouring places contributed 20,000 men. *Hamadán* and *Sáveh*, 10,000. *Nuhávend*, 10,000. *Kum* and *Cáshán*, 20,000. *Isfahán*, 20,000. *Párs* and *Kirmán*, 40,000; and *Aderbaiján*, 30,000. Respecting the name نِهاوَند I find it accented with *fatteh* on the first syllable, *Nahávend*, by EBN KHALECA'N who observes that some have accented it with *damm*, calling it *Nuhávend*; and he adds that this was derived from نُوح *Nuhh* or *Noah*, and *ávend* اَوَند signifying an edifice; the city having been founded by Noah, (See EBN KHA'LECA'N in ABU AL KA'SIM JUNEID (ابو القاسم جنید). The Geographer SA'DEK ISFAHA'NI accents it also *Nuhávend* (in his MS. *Tukwim al belbán* تقويم البلدان). But the Dict. *Burhán Kátea* marks the first syllable with *kesr*, and derives the name from نِش *nih* equivalent to *shahr* (شهر) a city; and اَوَند *ávend*, the jars or vases manufactured there in great numbers. But this Dictionary also notices it as accented *Nahávend* and *Nuhávend*, and its derivation from Noah and *ávend*, signifying a throne or seat.

(4) كه ان (اصفهان) پادشاهي عجم را بجاي سرست و پارس و كرمان نو دست
 و ري و همدان نو پايد So my oldest copy of TABRI's Chronicle; the second MS.
 for *Hamadán* reads *Aderbaiján* (ادريايگان).

noticed in a former part of TABRÍ's chronicle as having been the country of KA'VEH (كاهه) a celebrated black-smith, to whose assistance the mighty FERIDU'N was indebted for his throne seven or eight hundred years before Christ. The name of *Isfahán* or *Spahán* frequently occurs in the *Sháh Náme* of FIRDÁUSI; first, I believe, in a line which alludes to KA'VEH, the personage above-mentioned⁽⁵⁾.

EBN HAUKAL (in the tenth century) described *Isfahán* as a wealthy and flourishing city, remarkable for its fruits, and manufactories of silk and linen, according to his printed work, p. 169; in this account the *Sár al beldán* agrees, that fine MS. copy of his work so often quoted; and it adds, that "*Isfahán* consists of two towns, the first called *Yehúdiáh*, the "other *Medínah* or the city"⁽⁶⁾; that they were separated by a small interval, both having mosques, and their houses being constructed of clay; and that "this city is the great mart for "*Párs*, and *Kúhestán*, and *Khurásán*, and *Khúzistán*; and "the very beautiful and costly garments made here of cotton; "embroidered scarlet stuffs, and silk, are highly prized and "sent all over *Irák*, and into *Párs*, and every part of *Kúhestán* "and *Khurásán*, and the different regions of *Islám*. Saffron.

(5) "Thy father was of *Sfáhán*, a worker in iron," پدرت از صفاهان بد آهنكړي. I suspect that this line has crept into some copies of FIRDÁUSI's work, (for it does not occur in all) from the poem of his preceptor AĀEDI, mentioned in Vol. I. p. 48, note 68.

(6) واما اصفهان دو شهر است اول يهوديه و ديكر مدينه.

“also, abounds in this place; and the fruits are much finer
 “than those produced in any other country; and on account
 “of their superior flavour and fragrance, they are exported
 “throughout *Irák*; and from *Irák* to *Khurásán* there is
 “not any spot, except *Rai*, that yields so many comforts and
 “luxuries of life”(7).

As the word *Yehúdi* signifies “a Jew”, we might infer from the name *Yehúdiáh* that this place had formerly been a Jewish settlement; the following extract from the *Seir al belád* will tend to confirm this inference. Having declared *Isfahán* (in the fourth climate) to be one of the most considerable and delightful cities of Persia, excelling more particularly in the purity of air and fertility of soil, in the beauty, accomplishments and virtues of its inhabitants, (on which subjects some verses are quoted) the Manuscript proceeds to state that “the ancient town was denominated *Jei*, and is said to “have been founded by *ISCANDER*; it was a place of great “size, and named *Yehúdiáh* having been thus peopled;

(7) وان فرضه پارس و کوهستان و خراسان و خوزستانست و جامها با قیمت
 بغایت لطافت مثل عتالی و نگار کرده و سقاظونیات و تمامت جامها اریشم و
 پنبه از اجا مرتفع می باشد و در عراق و پارس و تمامت کوهستان و خراسان و
 غیران از شهرها اسلام از ان حمل می کنند و نقل می افتند و زعفران بسیار نیز در
 انجا می باشد و میوهها انجا بر فواکه دیگر مواضع فضل و ترجیح دارد و از لذت و
 بوی خوش که انرا هست از ان در عراق حمل می افتد و از عراق تا خراسان بغیر
 از ری شهری با خصب و راحت و خیرودعت و عیش و مسرت در ان بیشتر از
 (18. *Seir al belád*).
 اصفهان نیست

“when BAKHTNASSER led away captive from Jerusalem
 “the most ingenious artists, they arrived at the spot where
 “*Isfahán* now stands; and finding that in the qualities of air
 “and water it resembled their holy city, they chose it for
 “their residence and established themselves there”⁽⁸⁾.

Some passages must now be extracted from HAMDALLAH CAZVI'NI's description of *Isfuhán*, and its four hundred dependent villages, comprised in eight districts, among which I find mentioned as first, the territory of *Jei* bordering on the city (جي در حوالي شهر). This account was written in the fourteenth century; when, says our author, *Isfahán* was reckoned by some as belonging to the fourth climate, but according to the calculation of longitude and latitude, men of science placed it in the third. From the Fortunate Islands, he adds, its longitude is 86, 40, and its latitude, from the equinoctial line 32, 25. “Originally,” continues the Persian geographer, “it consisted of four villages, *Karran*, *Der-i-*

(8) و مدینه قدیمه جي نام داشت کویند ان از بناهای اسکندر است و شهر کلانی بود انرا یهودیه گفتندی و کیفیت آبادانی ان برینم نازل است که مختصر اهل حرفه و ضاعه را از بیت المقدس باسیری آورده چون بجای که اصفهانست رسیدند آب و هوای اجمارا باب و هوای بیت المقدس مناسبت یافتند بنابر ان انرا جهت وطن اختیار کردند و بانجا مقیم شد (MS. *Seir al belád*. Clim. IV).

The reader of my former volumes will probably recollect that ISCAN-
 DER is Alexander the Great, and BAKHTNASSER is Nebuchadnezzar. See what
 Major Rennell has ingeniously collected from various authors respecting the Jewish
 settlement at *Isfahán*. (Geog. of Herodot. p. 398). The word *Jei* in *Pahlavi* signified
 “pure, or excellent,” and is still added to the names of fire-worshippers at Bombay,
 and Surat, as DA'RA'BJEI, BAHRAMJEI, &c.

“*kúshk*, *Júbáreh* and *Deridesht*, with certain arable lands.
“Of those, some part may be ascribed to TAHMURATH the
“*Píshdádian* monarch, and some to JEMSHI'D; but the
“greater portion to DHU'L'-KARNEIN, the “two-horned;”
“or Alexander. When CAI KOBÁ'D, first sovereign of the
“*Caiánian* dynasty made this place his capital, great multi-
“tudes of people assembled there; buildings were erected
“without the villages, which being united by degrees, formed
“at length a considerable city. RUKN AD'DOULEH HASSAN,
“son of BU'IAH, surrounded it (in the tenth century of
“Christ) with a rampart, of which the circumference amounts
“to twenty one thousand paces; this was constructed under
“the Zodiacal sign of Sagittarius; the city is divided into
“forty four districts, and has nine gates; its climate is tem-
“perate both in summer and winter, and the heat is never
“so excessive, nor the cold, as to impede the business of
“any person. Earthquakes, rain and lightning are here
“seldom destructive; in the earth of this place dead bodies
“decay but slowly; and it preserves for several years what-
“ever grain or other substances may be deposited therein;
“the plague and paralytick diseases are very rare. The river
“*Zendehrúd* passes by *Isfahán* on the south-western side, and
“from its stream many canals or conduits flow through the
“city; there is well-water also at the distance (or depth) of five
“or six yards, nearly equal in salubrity and pleasant flavour to
“the water of the river; and whatever seeds are brought from
“any other place and sown here, will be found, if they should

“not improve, at least not to degenerate, except pomegranates; which never thrive at *Isfahán*; and even this circumstance demonstrates the excellence of its climate and water, “for pomegranates flourish most in an impure air”⁽⁹⁾.

Then follow the praises of those fruits for which *Isfahán* has at all times been remarkable; the apples, quinces, pears, apricots, melons, and various others, so celebrated that they are exported to India and Asia Minor⁽¹⁰⁾. HAMDALLAH

.....

(9) در اصل چهارده بوده است کران و در کوشک و جوباره و در دشت با چند مزرعه بعضی طعمورث پیدشادی و چندیرا چمشید و ذوالقرنین اکثررا ساخته بودند چون کیقباد اول کیانیان انرا دارالملک ساخت کثرت مردم انجا بهمرسد در بیرون دهها عمارت میکردند بتدریج باهم پیوست و شهری بزرگ شد رکن الدوله حسن بن بویه انرا بارو کشید و دورش بیست و یک هزار کام است طالع عمارتش برج قوس است چهل و چهار محله و نه دروازه دارد هوای ان معتدل است در تابستان و زمستان و کرما و سرما جان نبود که کسی را ار کار باز دارد و زلزله و بارندگی و صاعقه که موجب خرابی باشد کمتر در ان اتفاق افتد خاکش مرد را دیر زیراند و هر چه بدان سپارند از غله و غیره نیکو نگاه دارد و تا چند سال تباہ نکند و در و بیماری مزمن و وبا کمتر بر د زنده رود در جانب قبله بر ظاهر شهر میگذرد و از و نهرها در شهر جاری و آب چاهش در پنج شش کزی بر د و در کوارندگی و خوشی باب رود نزدیک بود و هر تخم که از جای دیگر بانجا بردند و زرع کنند اگر بهتر از مقام اول بر نهد کمتر از ان نباشد الا انار که انجا نیکو نیاید و ان نیز از نیکویی انجاست که انار در هوای متعفن نیک آید

(MS. *Nuzhât al Culûb*. Geogr. sect. ch. 2).

(10) Among those fruits HAMDALLAH mentions the *milchi* (ملچی) which I do not recollect to have seen in Persia, nor does he explain the name; but that it was a kind of pear, which in the soil of *Isfahán* acquired a flavour peculiarly exquisite, we learn from the MS. *Seir al belâd*. The name *Rûm* (روم) which I have translated Asia Minor, is sometimes extended to Greece; but properly signifies (as HAMDALLAH describes it in the seventh chapter of his Geography) the present Turkish empire or western part of Asia, bounded by the Euxine and Mediterranean seas, and by an imaginary line from the borders of Georgia and Armenia to the extremity of Syria near Egypt.

proceeds to describe the pasture-lands which in a surprising manner fatten and strengthen cattle; the plains and admirable hunting-grounds abounding in game of every kind; he informs us that in the city were many publick edifices; at one of these (a *madrasséh* or college) in the *Gulbâr* (كلبار) district, which contained the body of SULTA'N MUHAMMED, the *Seljúkian*, was preserved a stone weighing about two thousand *mans*, brought from India, where it had been esteemed the chief idol; and the people of that country offered, but in vain, to redeem it at any price. He then observes that the inhabitants of *Isfahân* are fair-complexioned; notices their religious sects, the difference of which caused much strife and contention; he quotes some epigrammatical verses, and an Arabian prophecy respecting DEJA'L (دجال) the false Messiah or Antichrist, who, it is said, shall come from the *Yehúdiáh* of *Isfahân*, or the Jewish quarter above-mentioned. One district, he says, the *Shahristán* (شهرستان) called also *Shahr-i-now* (شهر نو) or the new town, was founded by SECANDER or Alexander, and rebuilt by FIRU'Z, the *Sasánian* king; and in the territory of *Márbín* (ماربین) there was a castle erected by TAHMURATH, and this castle has been denominated *Ateshgáh*, (اتشگاه) as BAHMAN the son of ASFENDYA'R constructed a Fire-temple within it.

Having enumerated the districts and their respective villages, (many of which contained, in his time, a thousand houses or families) the geographer closes this account of *Isfahân* by

calculating its distance from several other places; and as the statement appears sufficiently correct and may be useful to future travellers, I have subjoined it in the Appendix.

EBN VARDI, in one copy of his Arabick work, devotes but a single line to *Isfahán*, celebrating the excellence of its air, soil and water. This line occurs also in my second copy; (a fine Manuscript) which has, besides, the following brief account of *Isfahán*: "it consists of two towns; one called "*Yehúdiáh*, the other *Shahr báneh*; and these constitute at present the most flourishing and abundant city of *Jebál* "*(Írák Ajemí* or Parthia) and the largest; here are manufactured embroidered garments of various kinds, silk and cotton; saffron grows here in great profusion, and is sent from this place to other countries"(11).

AMI'N AHMED RA'ZI (امین احمد رازی), author of a history of the Persian poets, entitled *Haft aklím* (هفت اقليم) or the "Seven "Climates," has illustrated his work with much geographical matter, and in the description of *Isfahán* borrows from the *Seir al belád* (or *Athar al belád*), and the *Nuzhat al culúb* many passages which I have already extracted from these Manuscripts and, therefore, shall not here repeat. His account then

(11) امينان وهي مدينتان تسمى احدا هما اليهوديد و الاخري شهبان و هما
 في سب مدن الجبال و اوسعها حالا و بها طراز انواع الحرير و القطن و الزعفران بها
 كثيرا يصل منها الي سائر البلاد (MS. *Karrâted or Kherâdet el afdâib*.) I have
 given *Shâhrbânch* as in the MS. but doubt its correctness.

proceeds to state that concerning the foundation of *Isfahán* there have been many contradictory opinions; several ascribing it to ISPAHA'N a descendant of YA'FET (or Japhet); whilst others regard it as the work of ISPAHA'N son of SA'M (or Shem) the son of Noah; and some have affirmed that *Isfahán* is a name formed of words implying "the city of horsemen;" others declare that *Isfahán* is the general denomination of the whole territory; "and, adds our author, "it is mentioned in the *Ajaïeb al beldán* or "Wonders of Regions" that this city was, at a very early period, styled "*Yehúdiáh* or the Jewish settlement; because the children of Israel when they fled from BAKHT AL NASSER, carried with them some of the clay or earth from Jerusalem, and having wandered through the world they found that the soil of *Isfahán* resembled the earth of their original sacred habitation; and there they erected a city and called it "*Yehúdiáh*"——"*Isfahán* is situate on the banks of the river *Zendehrúd*, or as some express the name *Záïendehrúd*; and from this stream a thousand and one channels have been cut, which supply abundantly with water the eight *belúks* or districts"(12). AHMED RA'ZI has not omitted to notice

(12) و در عجایب البلدان آورده که آن شهر را در قدیم یهودیه خواندندی که باعث آنکه چون بنی اسرائیل از بخت النصر بگریختند پاره از خاک بیت المقدس را برگرفته کرد عالم میکردیدند چون خاک اصفهان را موافق خاک بیت المقدس یافتند آنها شهری بنا کرده موسوم بیهودیه—و شهر اصفهان بر کناره آب زنده رود که بعضی میزنند رود اعتبار کرده اند واقعتاً و از زنده رود هزار و یک نهر جدا شود و هشت بلوک را کفایت کرد

(MS. *Haft Aklim*, Climate IV).

the antiseptick quality of the earth, the purity of air, and the excellent fruits of *Isfahán*; where, he adds, venomous creatures such as snakes and scorpions are seldom discovered; he praises the publick buildings; the gardens and baths; and in conclusion, quotes a poem of the celebrated KHA'KA'NI, extravagantly representing that city as a perfect paradise; Egypt (or its capital) as less important than the district of *Jeï*; and the far-famed Nile inferior to the *Zendebrúd*⁽¹³⁾.

Of this river we perceive in the extract above-given that the name is variously expressed; and I have found it indifferently written in Manuscripts of equal authority, *Zendebrúd*, (or *Zindebrúd*) (زند، رود) which may be translated "the living stream;" and *Záendebrúd* (زاینده، رود) the river that brings forth, fertilizes or vivifies. These, however, may be variations of the same name; but according to the *Seir al belád*, the stream which runs by *Isfahán* was entitled "*Zarín Rúd*" or the "Golden River," "celebrated for the pleasantness and purity of its water; the coarsest thread when washed in that stream becomes as soft and fine as silk; and the source is at

.....
 (13) خاكا'ني. From the poem of KHA'KA'NI. نيل كم از زند، رود مصرم ارجي. our author has extracted but ten distichs; it consists, however, of seventy two, or seventy five, according to different copies of that poet's *Diván* in my collection, each distich ending with the word *Sifahán* (صفاهان). Few Persian poets furnish so many local allusions as KHA'KA'NI; he ends every distich of another composition with the name of *Rai* (ري); and a poem of one hundred distichs (according to my best copy) has the name of *Khurásán* (خراسان) in the second line of each.

“a certain spot called *Tebakán* or *Betakán*”⁽¹⁴⁾. Nearly in the same manner one copy of EBN VARDI’s Arabick treatise above quoted celebrates the *Zendehrúd*; but, as I suppose through some mistake, the name appears written *Nahr Zem-rúd*, which would signify “the river of emeralds.” According to the MS. “it is famed for its pure and salubrious water; “in which clothes of a rough or coarse texture being washed “are rendered soft as silken garments; and it issues from a “place called *Melkán*”⁽¹⁵⁾.

In his account of the *Zendrúd* (for so the MS. one of very doubtful accuracy, exhibits this name) we learn from HA’FIZ ABRU that it is a considerable river which passes near *Isfahán*; “in some books,” says the historian, “the name is written “*Zinehrúd*, which may be derived from *Zarínehrúd* or “the “golden stream,” an appellation given because its water was “deemed so precious that even a drop of it should not be “lost or wasted⁽¹⁶⁾;” he adds, that this river proceeds originally from the *chashmeh* or fountain of *Jánán* (چانان).

.....
⁽¹⁴⁾ نهر زرين رود كه موصوفست بعدوة آب و لطافت آن ريسان در شتران چون باب آن نهر بشوند چون حرر نرم و ملايم كردن سر چشمه آن ز قربة است كه ازرا بتان كوند
 (MS. *Nir al belád*)

⁽¹⁵⁾ نهر زمرد و هو نام نهران موصوف بالذاتة و العذوبة يغسل فيه الثوب الخشن فيصار اللين من الحر وهو يخرج من قرية يقال لها ماكن

⁽¹⁶⁾ نهر زردرد - در بعضي كتب زينه رود نوشته اند و وجه تسميه آن بزينه است
 انگه يك قطره آب فايح نميشود

It is traced however by HAMDALLAH (in his Chapter on the subject of Persian Rivers) to the "*Kûh Zerdeh* among the "mountains of the greater *Lur*, and to the territory called *Jûi Sarv*, the "cypress stream," or fountain; having passed "through *Rûdibâr* a district of *Luristân*, it proceeds to *Firûzân* and *Isfahân*, and is at length, after a course of eighty "farsangs, dissipated or absorbed, at *Ravîd Sestein* in the "land of *Gawkhâni*"⁽¹⁷⁾. He notices its names, *Zâiendehrûd* and *Zarîn-rûd*; and informs us that according to some accounts, this river sinks into the ground at *Gawkhâni* from which it runs subterraneously sixty farsangs, and then rises again in the province of *Kirmân* and flows into the eastern sea, (دریای شرقی) the eastern part, we may suppose, of the Persian Gulf). "It is related," adds he, "that in former times, a "piece of reed, having been marked for the purpose, was "thrown into this stream at *Gawkhâni*, and appeared again in "*Kirmân*"⁽¹⁸⁾; but the mountains, and soil would present so many natural obstacles in the intermediate space, that HAMDALLAH is induced to consider this story as not supported by facts or even by probability. Yet in the work entitled *Ajâieb al beldân* or "Wonders of Regions;" the descent

.....
 (17) از کوه زرده و جبال لر بزرگ بعدود جوی سرو بر ملخیزد بر ولایت رودبار
 لرستان گذشته در ولایت فیروزان و اصفهان ریزد در ناحیت روید سستین در زمین
 کاوخانی منتهی میشود و طولش هشتاد فرسنگ باشد One copy for Ravîd Sestein has
 Ravendân (روندسین)

(18) و میگویند در زمان سابق نی پاره نشان کرده در کاوخانی در آن آب افکنده
 بودند در کرمان پیدا شد

of this river into the Persian Gulf is thus mentioned without any doubt or comment. "The *Zendehrúd* which waters the territory of *Isfáhn*, is remarkable for its purity and salubrious qualities; from branches of its stream the gardens and villages of that place derive considerable advantage; and it falls into the sea of *Fárs*"⁽¹⁹⁾.

The *Zendehrúd* appears to have borne, in the ancient dialects of Persia, denominations totally different, at least in sound, from any of those above-mentioned; for the *Bundehesh*, according to Anquetil du Perron's translation, (*Zendav.* Tome II. p. 391, 393) styles it the *Khréi* (or *Khreé*) and the *Mesregroud*, or *Mesregantch*. The extreme accuracy of that learned Frenchman is evinced, as usual, by a collation of his version with the original text. From my Manuscript copy already mentioned (p. 2) I annex (See Misc. Plate) as it appears written in *Pahlavi* characters, the passage respecting this river; which at present is only known by the name of *Záiendehrúd* or *Zendehrúd*; the former being by many considered as more correct, although the latter seemed to me more generally used in conversation.

This account might easily be lengthened by extracts from other Manuscripts now before me; these, however, would

(19) زندهرود فرولایت امضاهاست و بعددیه و اطانت اب معرف و رسانند
مساحتی امضاها از جدول او منتفع باشند و مصب آن بحر فارس است

add but little to our stock of knowledge, as the authors have, in general, borrowed not only the matter, but the very words of those already quoted in this chapter. All the information respecting the river *Zendehrúd* which I received from various persons at *Isfahán* in answer to my personal inquiries, agreed so nearly with notices compiled at the same time by MÍ'RZA' MUHAMMED SA'LEH, (a young and ingenious man of letters who accompanied our embassy from *Shiráz*, and has since visited England), that in translating a few passages from his Journal, obligingly communicated to me by himself, I offer the result of our joint researches; previously mentioning one account unnoticed by him which traces the stream to a source called *Chárchashmeh* (چارچشمه) or the "Four Fountains," situate eighty or ninety miles westward of *Isfahán*.

"The *Zendehrúd* is a considerable river which rises among the mountains of *Shámkkeh* (شامکخه) in the *Bakhtyári* (بختیاری) country; and at the distance of twelve farsangs from those mountains, there is a certain bridge, the *Pul-i-Kelleh* (پل کله) exceedingly lofty, although it has but three arches; and this is situate in the territory of *Chár mehál* (چارمهال) or the "Four Districts," which, as report states, comprise from two to three hundred *pargannahs* (پارگانه) of villages^(*), where the lands are cultivated by the *Bakhtyáris* and people of *Chár Mehál*,

(*) The MS. Dictionary *Jehángírf* informs us that *pargannah* signifies a territory from which taxes are levied.

chiefly with wheat and barley and a little rice. After this, the river waters *Linján* (لنجان) or the *Linjánát* (النجانات) a tract of country containing nearly thirty *pargannahs* of villages, and about eight thousand inhabitants. Rice is here the principal object of cultivation, but the soil produces also cotton, barley and wheat, some vetches, lentils, and a sufficiency of pease. Gardens are very numerous in the territory of *Linján*, through which the river *Zendebrúd* passes; and there, likewise, is a bridge called *Pul i Vargán* (پل وركان) of firm workmanship. From this to the bridge of *Kelleh* before-mentioned, is a distance of six farsangs. The river, after a course of three farsangs from *Pul i Vargán*, runs under another bridge of great size, the *Pul i Márnún* (پل مارنون) to within half a farsang of *Isfahán*, that city which resembles paradise (چندت نشان); there, situate on it, is the *Pul-i-chchár-bágh* (پل چهارباغ), a very strong bridge and truly beautiful, erected by ALI VERDI KHA'N (علي وردی خان) one of SHA'H ABBA'S's (شاه عباس) principal servants. About three hundred paces below this there is a short bridge called *Pul-i-chúbi* (پل چوبی), the occasion of building which was, that the channel of the *Zendebrúd* being here, close to the royal palaces named *Haft-dest* (هفت دست) and *Saadet-ábád* (سعادت اباد), of considerable depth, the water might be more easily conveyed into those edifices, along the upper part of the bridge. Having passed from the *Pul-i-chúbi* three hundred paces farther, the stream arrives at the city near the gate of *Khájú* (خواجه), where a large and very strong bridge has been constructed; and this, which is called

the *Pul-i-Khájú*, and the bridge of *Chehárbágh*, have each an upper and lower row of arches. The river then passes on to the *Pul-i-Shahristán* (پل شهرستان), a bridge so denominated from an extensive village on the eastern side of *Isfahán*; there is a *mináreh* (مناره) or steeple, exceedingly high in the *Shahristán*, and this place affords a moderate crop; different sorts of barley, wheat, and other grain; the bridge here is not very long and has only ten or twelve arches. From this the river *Zendehrúd* proceeds to the *belúk* (بلوک) or district of *Beráhán* (براهان), where, as the ground presents an elevated surface, a *band* (بند) or dyke has been constructed, to facilitate the descent of the stream, and disperse it for the purposes of irrigation among the cultivated fields; the dyke of which we have spoken, is called the *band* of ALI KU'LI KHA'N (علي قلی خان), and the whole population of *Beráhán*, amounts, as it is supposed, to about one thousand people. The river next flows on to *Rúdesht* (رودشت); this place comprehends several villages, and the inhabitants may be reckoned four thousand, their crops are reasonably abundant; and there also is a dyke, the *Band-i-Merwán* (بند مروان); which derives its name from a person who governed under one of the *Abbási Khalifahs*. Hence the *Zendehrúd* advances to *Varzeneh*, (ورزنه) in the district of *Rúdesht*; and a little beyond *Varzeneh*, settles on the earth." I must remark that one meaning of *Zendek* (زنده) is "great;" yet it does not seem applied in this sense to the river by those poets who often play upon its name.

CHAPTER XIV.

Residence at Ispahán.

WE remained at *Ispahán* from the twenty-ninth day of July until the twenty-first of October, a space of twelve weeks, during which our residence was in the Royal Gardens of *Saudetábád*, where Sir Gore and Lady Ouseley occupied the extensive building called *Haft-dest*, comprising many ranges of apartments⁽¹⁾. These, when the former

(1) Properly seven, for *haft* (هفت) signifies that number; and *dest* or *dast* (دست) having other meanings, such as the hand, power, &c. serves to express a thing complete in its various parts, as we learn from the MS Dict. *Jehángiri* and the *Burhán Kátea*; thus *yek dest i jámeš* (یکدست جامه) or *yek dest i rakht* (یکدست رخت) implies a perfect suit of clothes or a dress complete from the *mandil* (منديل) wrapped round the head, to the covering of the legs and feet. *Yek dest i siláh* (یکدست سلاح) a suit of iron armour complete from the *khúđ* (خود), the cap or helmet (in sense and sound resembling our English word "hood") to the boot; and *yek dest i kháneh* (یکدست خانه) signifies a mansion complete in all its chambers as a dwelling house, besides stables, &c. "The *Haftdest* of *Saadetábád* is the edifice which Le Brun styles "le serrail," and has delineated in Pl. 84, "Voyages," &c. p. 204, (Amst. 1718).

kings lived here, formed the *Harem* or *Hharam* (حرم) the dwellings of their wives; some chambers were still very richly gilt, painted and otherwise ornamented in the best Persian style. This edifice is not attached to any other situate within the precincts of *Saadetabád* gardens; the lower part is built of stone, in large and well-cut masses; the superstructure of brick; one end, a tower, appears in Plate LVI, (first view) which also represents the *tálár* (تالار) or great open-fronted hall of the Palace hereafter described.

Some gentlemen of the embassy furnished for their own accommodation the rooms or recesses in that airy and pretty, but most inconvenient structure the “European hat,” (*Kuláh i Frangki*^(*)), or as it is sometimes called the *namekdán* (نمكدان) or “Salt cellar.” Of this building, described as an octagonal pavilion by Chardin, (Tome VIII, p. 228, Rouen, 1723) I made two sketches; one the subject of Pl. LVII, (No. 1) was taken near the Palace from the great walk through which runs a conduit with works for throwing up water. In this is included part of the mountain called *Kúhe Saffeh* (کوه صفا). The same Plate, No. 2, represents the *Kuláh i Frangki* delineated from a spot near the garden gate, opening towards the cemetery or *Kabrestan* (قبرستان) of the district called *Takhti-Pálád*

(*) (كلاه فرنگي) So called from a fancied resemblance in its projecting roof, to the old-fashioned *kuláh* or hat of the Franks or Europeans. An edifice of this kind has been mentioned in Vol. II, p. 2.

(بازار) after an ancient hero, PU'LA'D; this view shews the basin or fountain raised on a circular platform, from the center of which water constantly issued, and as I heard, was often projected to a considerable height.

Most of us, however, preferred our tents, and pitched them among the lofty *chinár* (چنار) or plane-trees, so numerous in these ample gardens. We daily assembled at that stately edifice which I have denominated the Palace, being the handsomest, and principal of all that constitute the *Saadetábád* (سعادت آباد) or "Residence of Felicity." There the Ambassador received visits of ceremony; and there we breakfasted and dined in the magnificent and spacious "Hall of Audience," or "*Diván Kháneh*" (دیوان خانه); the *tálár* or open front of which has been already represented (Pl. LVI, No. 1) and appears in a different point of view (Pl. LVI, No. 2) when seen from a door-way near the *Haft-dest*; whence also is discerned the *Pul i Khájú* (پل خواجو) or "Bridge of Khájú," as expressed in the same engraving. Of the *Diván Kháneh*, that splendid hall wherein we daily assembled at meals, the walls were formed at the lower part, of fine marble slabs, painted and gilded in patterns of birds and flowers.

In another place some architectural observations on this Palace, and an ichnographical sketch, shall be offered; meanwhile I proceed to record the transactions subsequent to our arrival on the twenty-ninth day of July, at *Saadetábád* or "the Mansion of Felicity."

We had not been many hours in this Persian Elysium before the Ambassador received a visit from HAJI MUHAMMED HUSEIN KHA'N (حاجي محمد حسين خان) the *Amín ad douleh* (امين الدوله) second minister of the Empire and ruler of that extensive region, which lies between *Amínábád* and *Tehrán*; his son, ABDALLAH KHA'N (عبدالله خان) being peculiarly the governor of *Ispahán*; but it was attributed to his father's judicious and mild administration, that this celebrated city has, within a few years made rapid advances towards its ancient degree of population, splendour and opulence.

Next morning we set out on horseback at ten o'clock in full procession, to return the *Amín ad douleh's* visit; and having crossed the river *Zendehrúd* on the bridge of *Khájú* we rode through several long, handsome and well-peopled streets, but had opportunities of remarking that at least as many more were in ruins and uninhabited. The great man received us at his door with much courtesy; in honour of the Ambassador he had assembled all the chief personages of *Ispahán*; and at noon the floor of a spacious chamber was covered with ten very large trays, each containing twenty-five china bowls and dishes of various sizes^(*); these

(*) I have seen a still greater number at once on the floor during a *ziáfet* (ضيافة) a grand feast or entertainment) which the prime minister at *Tehrán* gave in honour of the Ambassador. To indulge in the use and display of beautiful porcelain has long been among the Persians a favourite luxury. In his account of HEMA'M AD'DIN